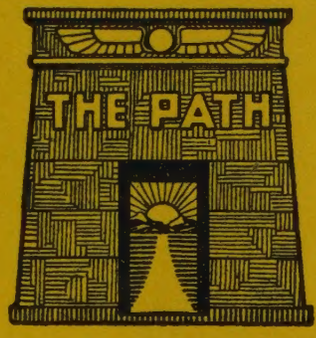
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 9 **July, 1946**

IN the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came. —W.Q.J.

CONTENTS

THE STORY OF THE SOUL 321
CULTURE OF CONCENTRATION 326
THE PURPOSE OF MIND 336
OF OCCULT POWERS AND THEIR ACQUIREMENT 337
INDIVIDUAL IMAGINATION 338
THE CYCLE'S NEED 339
SOCIAL CHANGE 342
AMONG YOUTH-COMPANIONS 343
FOSTERING INTUITION 346
THE APPREHENSION OF REALITY 347
UNIVERSAL PHANTASY 351
ON THE LOOKOUT 352

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

More than fifty articles by William Q. Judge—practical discussions of Theosophical philosophy and friendly counsels for those who tread "the small, old path"—are gathered in a new volume just published by The Theosophy Company, Ltd., of Bombay, India, under the title, *Vernal Blooms.* Mr. Judge's articles are perennially refreshing, bringing deep inspiration from one whose great knowledge is combined with a matchless simplicity.

VERNAL BLOOMS has 270 pages, a portrait of the author, and is bound in paper covers. Orders for this book may now be sent in to Theosophy Company in the United States, although delivery must await arrival of shipments from India, together with information as to price.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

AUM

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

—HENRY WADSWORTH LONGFELLOW

THEOSOPHY

Vol. XXXIV July, 1946 No. 9

THE STORY OF THE SOUL

THE history of Theosophy is the story of the soul's struggle to know itself. As a philosophy, Theosophy may be identified, whatever its names or disguises, as an expressed concern for the evolution of soul, with counsel for the facilitation of its progress. As a science, Theosophy lives in the individual's practical application of those counsels—in the effort to regulate and harmonize the constituent elements of his own nature. As a religion, Theosophy is the persistent faith or ineradicable intuition that only the story of the soul is important.

The calendar of events is but an efflorescence of the conflicts which arise within men, as later translated into the wars of religions, cultures and nations which historiographers so painstakingly describe. With every human birth, the drama of the origins and early evolution of Mankind must secretly, yet quite literally, be re-enacted. As child grows to be man, it must also be that he lives through every page of more recent history, for he is followed by the tenacious shadow of all the psychic and mental tendencies originally responsible for what history calls "the march of events." Real history is as yet unwritten, for it is locked in the psychological nature of men, nor will the proper key of explanation be found by any scholar until he discovers it by deciphering the story of soul. Yet all men are forced to *live* past history every day, and choose, whether knowingly or not, between the lines of least resistance suggested by psychologies and philosophies of the past, and soul-energized action which will transcend those instinctual pulls.

From the viewpoint of philosophy, it is impossible to understand the meaning of the journey of the *individual* soul—"ourselves" and "our life"—without reference to the larger pilgrimage of the whole human race. That is to say, it is only when man is possessed of a sense of Universal Evolution that he becomes fully able to under-

stand himself. For he, himself, is above all things a being of growth, and has essential meaning only when he thinks and feels in terms of an idea of growth so comprehensive as to embrace all life and all beings.

It is clear that the fundamental "conditions of existence" have been ever the same, and these include the emotional and mental tendencies responsible for the institutions of every age. Where are we to look for the wisdom of the ancient East? Within ourselves —for there, certainly, is the capacity to embrace the Wisdom-Religion. Where are we to find the course of Capitalisms and Socialisms, Militarisms and Pacifisms, of Churches and Death Camps? In the fabric of our own being. For the men of the past and ourselves are all men together, and often, perchance, the same men.

Orthodox History spreads before us the panorama of man's social creations. Concerning the inner life of those myriads of individuals whose composite tempers produced in past ages such institutions as India's caste system, Feudalism, the "Holy Roman Empire" and the equally "Holy" Inquisition, Slavery and Imperialism, "history" is apparently not able to tell us all we want to know. Did the men and women who peopled the various ages of the past, who built and perpetuated institutions—whose support of institutions *made,* in fact, those institutions—did they feel fully at home in them?

The answer is partially supplied by the fact that the creative literature, philosophy and science of any age has represented attempts to escape the constrictions of the contemporary social context. The pioneers of all times have been the urgently dissatisfied, sometimes the formally disinherited, but always the men who reached beyond the confines of their "present" and breached walls temporarily impenetrable to the masses of their fellows. And the masses eventually came to follow, with eagerness and finally-awakened courage, these prophets of the truth that ultimately nothing can constrict the soul who wishes to be free. So it appears that the politics, economics, religion and education of every past period of history have failed to be internally satisfying. It was only those who surpassed their age that made it a productive one.

The God-Idea of mediaeval times was, indeed, an "opiate of the people," the convenient repository of all fears and doubts—the ultimate symbol of man's desire to evade his responsibility to undertake individual inquiry. But the soul of collective humanity, lethargic by preference as it may be, is evidently not satisfied, either, with slumbering forever. The revival of Greek philosophy inspired the Renaissance, the birth of an emancipation so lusty that even the

grim scowl of the Protestant Reformation failed to stifle all the freedom of thought engendered. The legend of the divine right of kings was replaced in the eighteenth century by a new doctrine called The Rights of Man. And as the implications of what has been called the "democratic view" spread to thinking people of the world, the institution of chattel slavery was slowly undermined, until complete abolition of slavery followed in the twisted turn of events called the American Civil War.

Come now to the individual human soul, born as an infant in our own age. He possesses at birth both the tendency to submit to threatening authority and the impulsion to become a responsible individual, ultimately capable of his own selection of values. When parents perform the dubious service of selecting those values for him, they are unwittingly giving sustenance to the debilitating doctrine of vicarious atonement. When parents insist, without reliance upon reasonable persuasion, upon the social mores which they have themselves accepted, they perpetuate the rigidities of Catholic and Calvinist commandments—out of which every soul will nonetheless eventually struggle, though often abortively, through the medium of unbalanced excesses.

The psychology of child instruction which revolves around a grim and formal parental vigilance, maintained in anticipation of outbursts of "inevitable badness" in the child, does homage to the very pernicious doctrine of original sin—and is apt to produce the same unhealthy maladjustments which the latter doctrine caused during centuries of Christian history. Why is it so difficult to perceive, as Theosophists have, that from the standpoint of soul evolution there may be much "good" mingled with the apparently bad, just as there may be "evil" mixed with the apparently good? And that "evil" only ceases to influence when sympathetically understood?

The soul of the child is not young. The soul has no age, nor has it any perfect, formal manifestation, but it does have a language. That language is anything which communicates a deep feeling of understanding on the part of one soul for whatever his fellows may do. Only sages speak that language perfectly, and it is because they do so that they are intuitively revered and loved.

Is it strange that sages are invariably iconoclasts? For they have been. Buddha, all gentle humility notwithstanding, counseled desertion of a corrupt Brahmanism. He counseled, too, desertion of the ideal of armed violence, as did Jesus after him—and that in the face of the mores of his warrior age. Jesus taught in quiet

defiance of both state and church. That he was not unmindful of what the result might be is indicated by his reputed behavior upon the cross—he was ready to sacrifice himself, because, philosophically, he knew what the sacrifice was for. And certain it is that he felt the principle of individual *moral* freedom an issue worth dying for.

The great masses, the slow-moving average of humanity, tend to dwell where there is no view—on an island which they mistake for the whole world, a depressed terrain surrounded by steep precipices which they find it convenient to regard as unscalable. Religion is the device by which a few convince the many that the world beyond the heights can only be reached in another life, by prayer and incantation—never here and now, by exertion of so insignificant a force as the individual will and concentration.

From time to time, a new religion is formed by one who, impelled by strange, internal promptings, does climb over the boundaries of the accepted world, and see the world that lies beyond—but then, blinded by *his* "vision," he becomes convinced that only he had a right to make the journey and that only he is capable of bringing back the "true message." In this category, unfortunately, belong many professed Theosophical leaders of this and the last century. The average men of our society occasionally hear that there is a world beyond the imprisoning walls, and sometimes, too, great philosophers attempt to show them, by reason, that that world is habitable by all souls willing to exchange their present comfort for the glorious hardship of further growth.

A Buddha or an H. P. Blavatsky apparently comes, not only to tell of that distant land, but to encourage men to cross the sea which separates them from it, to build boats and sail to those other lands and more inspiring climates which they point out to the courageous voyager. But the men of the mainland, for the most part so completely buried in the small routines and formulas which represent conventional standards of the "proper life," seldom do more than make a pious plan to *some day* build a boat—being dimly aware that a routinized life of convention is never finally satisfying for the soul. Some, it is true, even labor at the task of building a boat, but find the difficulties attending its construction too overwhelming —their boats are still standing on dry land. Some have actually put out to sea, but they have faulty boats, or perhaps have been frightened by storms. Once in a while, once in a long while, comes a man who persists—who keeps revising and repairing his boat, taking longer journeys until he is ready to go wherever water flows.

A select company, comprised of courageous souls like this—to which all *might* belong—does find that new land, enveloped by a climate which breathes constant encouragement for soul growth, and which provides real sustenance, as well, for a whole community of noble souls. In this company, the individual voyager, perhaps, comes to realize that his long quest over the waters was in part inspired by the desire to find true companions with whom he can live and grow in full understanding. And the next step is to enlarge his boat, return to the land from which he came, and make passage possible for others who wish to find a way to follow.

Human beings are seldom born in that land, however. They are born in the land of conventional mores—for each must make the voyage for himself. But each soul has the capacity to journey far and wide, just as he also has the capacity for sinking into the falsely simplified civilization of petty dogmatisms. The Theosophical Movement is in the world to provide encouragement and guidance for those who wish to undertake, in earnest, the free journey of the soul.

Change of Ideas

The ideas we entertain of the Supreme, of Law, of Nature, and of our own Being govern the actions we perform. If we change our ideas, we change our actions. If we see that Law rules, that this Law is inherent in our highest nature and not outside of us, we shall see that it is the Spirit in us—our very Self—that is the cause and sustainer of all our actions; and this Spirit by its very power as the Highest, through false ideas creates for itself false positions and false destinies. We have often adopted and we often change our ideas without any real consideration as to their truth, as to their relation to Life, as to their bearing upon existence. We must adopt and hold fast to three great ideas: that each human being has what are called the "three attributes of the God-head"—the power of creation, the power of preservation as long as that creation seems satisfactory, and the power to destroy that creation and regenerate better ones. All we have to do is to realize our own real nature, see what our defects are, strengthen our virtues, and *move on*. Just so surely as we do this, we shall find that our virtues and strength increase, and our defects gradually fall away. —R.C.

CULTURE OF CONCENTRATION

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the SELF is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Ishwara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing within—or connected with—the body, is not polluted by the actions of the body."

Elsewhere in these books this same spirit is called the Self, as in a celebrated sentence which in Sanscrit is "Atmanam atmana, pashya," meaning, "Raise the self by the Self," and all through the Upanishads, where the Self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word "Self" expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this Self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say "self culture," while, when they say it, they admit that they know the Self cannot be cultured.

What they wish to express is, "such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the Self within, which is all-wise and all-good."

NOTE.—This article was first published by Mr. Judge in two parts, in the *Path* for July, 1888, and February, 1890. "Of Occult Powers" appeared in February, 1889. —Eds. THEOSOPHY

As the use of this term "self culture" demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, "the object of spiritual knowledge is the Supreme Being."

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of

Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter—variously

called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher Self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double.

The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away, in order to experience the different states of consciousness, as is the privilege of every man; but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and we have learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipiency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate.* With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with dif-

ferent organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate

themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid seige to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth and by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

It is now over one year since I sent in Part I to the Editor of the *Path*. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and

you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think that book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical emotions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1,800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked if in the culture of concentration we will succeed by the practice of virtue alone. The answer is No, not in

this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who "fear God and honor the King." Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given.* Great stores of knowledge must be found and *seized.* The kingdom of heaven is not to be had for the asking; it must *be taken by violence.* And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be the basis for a dream that will poison the night and react upon the brain next day? Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Levi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only the so-called shade appeared for a few moments, and

Levi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Levi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Levi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RAMATIRTHA

THE PURPOSE OF MIND

The internal organ, the mind, while having an innate disposition to assume some modification or other depending upon constantly recurring objects—whether directly present or only such as arise from the power of reproducing thoughts, whether by association or otherwise, may be controlled and stilled into a state of absolute calmness. This is what Patanjali means by "hindering the modifications." And just here it is seen that the theory of the soul's being the real experiencer and knower is necessary. For if we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

These propositions imply that the will is not wholly dependent on the mind, but is separable from it; and, further, that knowledge exists as an abstraction. The will and mind are only servants for the soul's use, but so long as we are wrapped up in material life and do not admit that the real knower and only experiencer is the soul, just so long do these servants remain usurpers of the soul's sovereignty.

—W.Q.J.

OF OCCULT POWERS AND THEIR ACQUIREMENT

THERE are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule *is* that what powers one gets he *must himself acquire,* and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a

music box, and only then is it easy to wind the key and start them. * * * Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready, the architect shall appear"; and when we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which "lie dumb and dormant in their potentiality." To sanction their use in one might lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO

INDIVIDUAL IMAGINATION

If your imagination cannot make a *picture* of the spot and force, you can never—except by accident—cause the forces to flow there. Hence the initial step is to cultivate the interior image-making power. Unless this is done, the will in these planes can hardly be directed to its end, for with no image, the forces have no place to focus on. As each being is *sui generis,* has his own methods interiorly, peculiar to him and no other, one should not look for hard and fast rules for all, but to go work upon himself, find *himself* out—of whom he is most ignorant—and proceed upon the lines thus indicated. All methods should be tried, and one's own processes of thought and feeling carefully observed. Without such inspection, rules and discussions are useless; by it—if truly pursued —anything can be discovered. —W.Q.J.

THE CYCLE'S NEED

Social Impasses

THE tragedy of our time lies in the fact that the Western races are almost entirely devoid of an appropriate psychic preparation for the study of philosophy. How shall the personified Goddess, Nemesis, be re-interpreted as Karmic Law to a civilization that in its childhood cherished not Nemesis but Jehovah? There can be no natural transition from the instruction of legend and allegory to the propositions of metaphysics, as in Plato's day, for the traditional imagery of the West has little if any similitude to truth. The childhood of the race was spent in absorbing the corrupt symbology of Christian teachings, constructed from stolen and perverted pagan images and made subservient to the personal God of the Old Testament. These symbolic forms have not been transformed by the awakening mind of the race; they have been *rejected* and attacked as entirely false—and so they were, nearly.

Thus, as the powers of the youthful race grew, as the common actions of men and nations entered upon cycles of increased moral responsibility, the Karma of ignorance weighed heavily in every great decision. Massive tendencies to separateness were allowed to gain momentum with hardly a warning voice. Continents were ravished, primitive peoples destroyed, old civilizations enslaved, with never a thought to the moral responsibility of these forms of action. The callow motives of childhood remained as atavistic drives, stamping the western culture with the signature of ungoverned desire, of lust for empire and domination, and the greed for *things*. These motives took on almost religious significance and were justified by popular apostles of the Western credo. Schools of learning made them into "laws of nature" and published scientific dissertations on the habits of acquisitive and material man. The Church preached a shrunken, anti-scientific, sin-and-salvation morality which touched only the surface of human affairs, while the secular gospels of political reform, of economic freedom, and finally, of proletarian emancipation and the class struggle absorbed the moral energies of rebellious men in the partisan programs of materialism. The profound psychological truths known to the ancients became the shibboleths of shallow cults and objects of ridicule for the intellectual coteries. The vocabulary of altruism was

identified as sentimentality by cynical critics, whose brutal idiom debased and corrupted all natural, spontaneous expressions. The contrast between what might have been, in this cycle, with what is taking place, is stated by H. P. Blavatsky:

> From the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind,* which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The social and international impasses of the present may be understood as the karmic outcome of misapplied human powers. The motives belonging to racial immaturity have been carried forward into the cycle that should be marked by increasing brotherhood and mutual understanding. In the period in which we of the West should have been establishing the larger patterns of fraternity and mutual aid, the mind-powers which are the fitting tools of this evolutionary obligation have been devoted to building and supporting citadels of selfishness — the terrible institutions of modern society. The typical relationships of this age are a revelation in atavism. In international affairs, war is the leading characteristic. In the domestic realm, ruthless economic competition prevails. Demagoguery dominates government and the veniality of public servants is proverbial. Even the good will of men suffers ultimate distortion and is twisted to the perpetuation of ignorance. The wealth accumulated by the Kshatriyas of trade is used to found enormous institutions of research where men of science spend their lives in rationalizing the animalistic dogmas of science, the product of their labors becoming the orthodoxy of medical practice. The genius of inventors blooms in the mechanical perfection of the modern printing press, which then becomes the instrument of an endless debasement of the intellectual faculties, saturating the mind of the race with the aimless, the trivial and the infantile.

From a karmic point of view, the most significant issue of these tendencies is the increasing necessity of social coordination to pre-

vent the great centrifugal forces of the age from flying in every direction and destroying humanity in the process. The atom bomb is a symbol of these forces, a type of the moral contradictions which have been allowed to develop along with the rise of technology. One of the consequences of the broad trend toward centralization of control, and therefore of authority, is the gradual merger of private and public morality. The mechanical unification of society by technology brings an interpenetration of the great areas of duty—duty to family, to community, to nation and race—so that the responsibilities in each become more difficult of separate identification. Instead of the normal course of the extension of responsibility, in which the individual progressively reaches out to larger duties as his perception widens and his sympathies expand to include more and more of the human family, the process has been reversed. The social structure itself, as a complex evolution of institutions, now reaches in to the individual, demanding conformity, exacting allegiance and the tribute of obedience to the rationalized materialism of the age.

Victory in the individual moral struggle depends upon self-knowledge, it depends upon the capacity of the disciple to take the position of the Higher Self, and then to study his whole being as representing a focus of the forces of nature which he has himself organized into a personal unity and directed into channels of action. He has to recognize in himself the origin and nature of these forces and redirect their energy according to the purposes of the Soul. At times he has to break with his own creations of the past, as Arjuna was called upon to do on the battlefield of Kurukshetra. He has to sever time-honored loyalties and defy the compulsions of circumstance, establishing at the same time new allegiances which are to form the paving stones of the road to knowledge and spiritual independence. He has to see the personality, the external pattern and structure of his earthly life, "as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach the life beyond."

So, also, with the common human personality of the race mind, and its pattern of daily existence. Even as the habits of the individual must be examined for their origin in past action, so have we to study the growth and development of social relationships, and their roots in moral attitude and motive. The collective irresponsibilities of the age are not uncaused phenomena. They sprang from human choice, they grew from human nurture and they will pass only

through the exercise of human discrimination and acts of the will. The errors of the past, the moral divagations from the path of evolution, the rationalizations and self-justifications of our common mistakes must all be sought out, understood and corrected. They must be understood in principle, if not in history, and new foundations laid on clean places for the cycles that are yet unborn.

As the Karma of the West unfolds, created through long centuries and in ignorance of the great law of destiny which shapes the future according to human action and resolve, the enigmas of the cycle will assume more and more threatening aspects. Hope will lie, then, with those who have understanding, and the courage which only understanding can provide. That will be the hour of true salvation for the West, when men will listen to the explanation of their self-made destiny, and begin at last to create their lives anew.

SOCIAL CHANGE

Ideas have effects as well as causes. The history of Darwinian individualism, however, is a clear example of the rule that changes in the structure of social ideas wait on general changes in economic and political life. In determining whether such ideas are accepted, truth and logic are less important than their suitability to the intellectual needs and preconceptions of social interests. . . .

Whatever the course of social philosophy in the future, however, a few conclusions are now accepted by most humanists: that such biological ideas as "the survival of the fittest," whatever their doubtful value in natural science, are utterly useless in attempting to understand society; that the life of man in society, while it is incidentally a biological fact, has characteristics which are not reducible to biology and must be explained in the distinctive terms of a cultural analysis; that the physical well-being of men is a result of their social organization and not vice versa; that social improvement is a product of advances in technology and social organization, and not of breeding or selective elimination; that judgments as to the value of competition between men or enterprises or nations must be based upon social and not allegedly biological consequences; and finally, that there is nothing in nature or a naturalistic philosophy of life which makes impossible the acceptance of moral sanctions which can be employed for the common good.—RICHARD HOFSTADTER, *Social Darwinism*, 1944

AMONG YOUTH-COMPANIONS

ALAYNE and Alice walked slowly through the night savoring the quiet of the little town in which they lived, where all vital activities were suspended promptly at five and, they often thought, all life departed regularly at nine o'clock, when the town pulled down the blinds and retired to slumber.

"You know, it's enough to make you humble," began Alice, who was, to tell the truth, quite humble enough already, "—to think how little, really, anyone can help another." She paused for a moment, unconsciously slackening her pace.

Then she continued, "When I first began to study Theosophy, I was very happy that I'd found it—happy for what it meant to me, and happy, too, for what I thought I might make it mean to others, in terms of help and advice and understanding. I've been trying to use it that way for a couple of years, now—not that I've turned into a stuffy philanthropist, or anything like that," she added hastily, "but the results are at best not encouraging. It's almost as if I were speaking a different language. They just don't *understand!*" she ended, with a naïve bewilderment that was truly refreshing.

"I think I know what you mean, and what you feel," replied Alayne, with a sympathy springing from like experience. "Makes you wonder if everyone doesn't live in his own world, cut off from all others and their problems. It's a bit disheartening to think of breaking a new 'shell' every time you would offer a little help to one who seems to need it."

"Yes," said Alice, "that's it. Why can't everyone live together in the world we already have around us? Why do we *desert* it, almost, to build—each one—a separate life? Aren't we strong enough to share with our fellows whatever of joy and woe that common life would hold?"

"We can, perhaps, begin to see that separateness *is* the root of all evil!" Alayne agreed thoughtfully.

"But there must be something we can *do*." Alice returned to her original idea. "There must be some way in which we can help. I know our support of Theosophy, and our sincere attempts, no matter how feeble and ineffective, *are* a help, 'cosmically' speaking," she added, thereby forestalling the solace which theosophists seek in the thought that every act carrying beneficent intent has its

effect—though often unseen and unnoticed, or attributed to some other cause. "I know that, but it *would* be nice to see it work out sometime. The ways of the Law are inscrutable, but I can't help feeling that once in a while it ought to 'show its hand.' You see, there's nothing wrong with looking for results, except that we are always looking for the results that will come to *us!*"

"In a way," began Alayne, slowly, "it's like giving a gift, but withholding the benefactor's name. All the good deeds we do *have* their effect, but if we do them with the proper spirit, the personal element is completely lacking. We lay them unmarked on the altar of the Law, as it is said. And that's pretty difficult, as we know from trying in little ways to rid ourselves of the desire for praise, reward or recognition of our 'virtues.' There are very few constituted like St. Nicholas to 'give in secret' and derive from the thought of action well-performed, enough satisfaction to enable them to make it a constant practice.

"So the first requisite for helping another is to give that help silently, imperceptibly, even," continued Alayne, whose mind had now begun to really work on the problem. "That we intuitively feel, perhaps, because we know that the real help is no *thing* that we give, but simply a part of ourselves. It may be that we communicate to the other only the feeling that we're 'standing by,' and often there can be no greater comfort than the consciousness of another's nearness and sympathy. We don't go to another and say, 'I am going to help you. I can, if you accept my guidance.' The only guidance we can really give to another is the conscious or unconscious example of our own lives."

She paused, and they walked on in silence for a moment. "Yes," Alice agreed, "the only help we need, actually, is in *ab*stracting—not *ex*tracting—ourselves from the situation we're in. By reaching detachment and a real perspective, we come close to the solution of *any* problem. Remember H.P.B.'s statement that Maya is the perceptive faculty of every self-conscious ego considering itself as a Unit separate and distinct from the Whole. All troubles and depressions are caused by maya, sure!"

"We've a lot of work to do on ourselves, first," Alayne resumed, "—work in eliminating the inconsistencies, the small betrayals, the obscurities which we allow to dim the picture of our lives. For we are, it almost seems, *obligated* to make as clear as possible the line between our principles and our applications of them, between our theories and our practice. Otherwise the one who looks to us for help will see only the actions, and being unable to trace them to

their source in *conviction,* will either disregard them or follow them blindly."

"But you were saying," Alice reverted to what her friend had pointed out, "that the only help we can really extend to another is what we *are.* That's true, because unless a person is complete in himself—that is, unless he is able to meet and help *himself* in any situation, he doesn't know enough to help *another.* I'm thinking of the many unbalanced individuals who have starved one portion of themselves, thinking it to be, in itself, evil and bad. They are not in the same class as the Adept, who has *subjugated* all his principles, but has yet found a use for the energies of every part of his nature."

"Those others have merely closed the door, and kept the 'undesirable' part under lock and key," Alayne suggested. "Not because they understood it and were controlling it, but because they feared that particular source of energy, or did not feel capable of properly using it. So those 'good' and 'virtuous' ones regard as evil what they have in themselves so perverted and distorted by suppression that it *is* an evil—*man-made,* instead of being a *natural* good."

"That's right," Alice interposed. "Anything in the universe can be *made* good or evil by its use—and even by its disuse. The man who is afraid of himself, who fears to face himself in his entirety, who is not honest enough to admit to himself what he is and what he feels in any situation, is a danger, not a help to others."

"And then, when we have made sufficient progress to begin to think about consciously helping *others,"* said Alayne, with a smile for her own "previousness," "I think the next important thing to know is whom to help, and whom not to help."

"Why, there's no problem there," cried Alice, adding ingenuously, "Just help *everybody!"*

"I don't know about that," responded Alayne, slowly. "Jesus healed some, and others he did not heal. I feel I'd have to know *why,* before I went about helping on a large scale."

As Alice still looked puzzled, thinking, no doubt, that the only reason Jesus didn't heal everyone was because he just didn't have *time,* Alayne tried to explain further:

" 'Teach to eschew all causes. The ripple of effect, as the great tidal wave, thou shalt let run its course'," she quoted. *"Why?"*

Alice was silent for a moment, pondering. Then she objected, "But you can't stop the law from working. And even if you could, say, do away with the results of some one action, in some way stop a 'ripple,' in order to give the one who'd set it in motion a chance

to pick himself up and prepare for the tidal wave, even then you couldn't stop him from setting up other ripples just like it in the future. How is it possible to interfere with Karma?"

"The reason I asked that question," Alayne reminded her, gently, "was not to stimulate *more* questions, but to see if I could just settle that one! No one," she continued, "can destroy the *causes* in men's minds and hearts. Only the individual can do that, in and of himself. Not until we see the whole chain of causes leading up to a man's present condition, will we know whether or not we can wisely 'interfere'."

Alice suddenly stopped. "I think I see. Remember where Mr. Judge speaks of mental healing and Christian Science? He says there that the methods used by such systems are dangerous, because they prevent the natural course of the disease. By 'eliminating' the disease on the physical plane—'all is God and God is Good'—by refusing to recognize it, we're just transplanting the disease for future use. We deny it an outlet in the body, and send it back to its source, the mind, to 'hibernate' there for a while, until conditions again permit its manifestation. Only then the trouble will be augmented, not mitigated, and harder than ever to meet and overcome. Just like a distasteful job we have to do, which becomes more difficult the longer we think about it and the more we put it off."

"Yes," replied Alayne, "that may be it. The adept can tell whether the 'disease' is on its way down and out, or whether it is in its incipient stages, and can then determine his action accordingly. That does throw light on it," she admitted, quietly thanking her friend with a glance.

"Well, our talk certainly throws light on lots of things, for me," said Alice. "Thinking about helping others, shows us we've yet to really begin to 'help' ourselves!"

FOSTERING INTUITION

By constantly referring mentally all propositions to the intuition and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others. —W.Q.J.

THE APPREHENSION OF REALITY

THE problem of our perception of Reality is as old as human nature itself. It is fundamental to all religions and scientific inquiry, though its final answer is "beyond Good and Evil" and outside the range of full comprehension by the personal consciousness. Yet it is true to say that where there is perception, whatever may be the category of vision, from the lowest to the highest scale of being, the Perceiver is ever present. The perception of Reality presupposes also the perception of Maya, for the unveiling of the Real is equally the disclosure of the Unreal and the understanding of its nature as a factor in the process of spiritual development. In that sense, our bond with Reality is not an academic question, but one of vital import to all who seek to establish purposeful ends in their daily lives. Even the inveterate drifter will find the centripetal influence of the relationship eventually entering his inchoate life through a series of awakenings of consciousness, brought about usually by suffering and misfortune. *Experentia docet stultos!*

Quoting a maxim from the Persian *Javidan Khirad*—"Truth is of two kinds, one manifest and self-evident, the other demanding incessantly new demonstrations and proofs"—H. P. Blavatsky wrote in *The Key to Theosophy*:

> It is only when this latter kind of truth becomes as universally obvious as it is now dim and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become once more one, that all people will be brought to see alike.

All apprehension at our stage of evolution is related to the individual as we know him. The family, nation, and race, from this point of view, are but the individual limned on a larger canvas. Human solidarity has little significance except as it betokens the collectivity of responsible human beings in their individual expression. The functioning of the Fourth Creative Hierarchy in the traditional occult teaching of the orders of evolutionary being is immobolized or thwarted unless and until the individual commences his age-long work of perfecting his own nature under the compassionate *karma*. The mass-mind, ordinarily, fails in a grasp of true brotherhood—based on identity of *essential* being, and calling for service of the highest ideal in the protection of the weak and the defenseless. No apprehension of Reality is conceivable

without an understanding of the significance of a graded ladder of being and of the inter-relationship of duties and rights among all living things.

Only when we enter deliberately upon the Path of Reality, which is one of continuing and increasing perception, are we able to fulfil all the growing demands upon us as members of the human family. Even more important is the reverse—we do not learn to comprehend Reality, as the whole, without ordering harmoniously our relation to all of its parts. And, in turn, to remember that "the sin and shame of the world are your sin and shame; for you are part of it; your Karma is inextricably interwoven with the great Karma," can only be asked of one who is increasingly aware of his own juxtaposition with Reality and *Maya,* and who has sought to conceive of the real as one with the essence of his own nature. The world at large looks for a program of material well-being which will usher in a social paradise. What it really needs is a cleaning of the doors of perception, so that, as William Blake long ago declared, "everything would appear to man as it is—infinite."

Is there a true metaphysic of Reality and its apprehension? Is reality perception itself, as Berkeley argued? Are we to say, with Kant, that all we know of the laws of nature are merely the forms which the mind imposes on our knowledge? Or shall we agree with Bergson that there exists a more vital bond with reality than is supplied by the delimiting function of the intellect; that our knowledge of the real is given by an intuition which is the very nature of life itself? How are we to discriminate between this philosophical conception of intuition and those instinctive activities which involve no presentation to the mind of ends to be attained? These and similar questions would seem to imply, as a necessary antecedent, the existence of both an absolute and a relative reality; of a cognizer of reality, and of a formulated knowledge through which the individual and the world may finally be saved from illusion and error: "only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya." (*The Secret Doctrine,* I, 40.)

Meanwhile, we do well to consider that there is both an abstract and a concrete meaning to "the shoreless ocean of universal truth, love, and wisdom." These two aspects of Theosophy have been defined respectively as "the aggregate of the knowledge and wisdom that underlie the *Universe,*" and as "the sum total of the same as allotted to man by nature, *on this earth,* and no more." (*The Key to Theosophy.*)

An approach, at least, to this esoteric teaching of relative truth is to be seen in Bergson's conception of reality in relation to mind and body. In his *Bergson,* H. Wildon Carr describes this view:

> What, then, is the reality that we perceive? The reality is movement. Movements are indivisible and occupy duration. Our life is an indivisible movement, and the universal becoming is composed of movements. To perceive is to form these movements into objects and things, just as in the consciousness of a flash of light billions of successive vibrations are condensed into one sensation. Our body is at the actual point where the present advancing into the future is becoming the past, and at this point perception makes a cut across the universal flow. This present reality is matter. . . . Space is the continuity which seems to underlie matter.

We are here reminded of the first Fundamental Proposition of *The Secret Doctrine*—one absolute Reality which antecedes all manifested conditioned being, with its two aspects of absolute abstract Space (bare subjectivity) and absolute abstract Motion (unconditioned Consciousness).

If we assume the existence of an absolute and a relative Reality, we have to ask what principle of interpretation we may apply to the cognizance of the "one absolute Reality." The very question evinces an approximation to an eschatology, a turning away from those instinctive activities with which we are most familiar, where there is no presentation to the mind of an end to be attained. In man, intelligence is by no means supreme at the present stage of evolution, for instinct still retains a modified control over the energies of the vast majority of human beings. A philosophical method and instrument are required for the detection of reality, so far as that may be achieved, in a world of illusions. A *novum organum* is needed. Are we to look for it as a variation arising from evolutionary physical growth, in conformity with the generally accepted theories that changes in structure and functions are due to difference inherent in the germ carried by the individual, the outcome of a definite direction from generation to generation, or that they represent a conscious effort of the individual which is passed on to his descendants? If so, we are left without any explanation of the coordination of variations to achieve a single purpose (as evidenced, for example, in the eye as an organ of vision). There is missing in this physical conception a true unity of aim and purpose, which the mission of philosophy demands, and which in Plato's view, is necessary to the philosopher's inner life.

Would it not be more in accord with present trends of thought if we were to transfer the problem from the biological field to the

realm of psychogony? The answers to these and similar questions will depend very much upon the philosophical lineage of the individual, a past shaped by the "fundamental identity of all Souls with the Universal Over-Soul," and the "obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic Law."

The solution of this problem of apprehension as an act of consciousness is discovered in the teaching on the subject of *Buddhi*, "the faculty of cognizing the channel through which divine knowledge reaches the 'Ego'." (*S. D.*, I, xix.) Here is the "eye of Dangma," associated in the occult tradition with the *Jivanmukta*, and defined as "the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." In our search we have gone now far beyond mere mental perception, as ordinarily recognized. We find ourselves face to face with Real Knowledge—"not a mental, but a spiritual state, implying full union between the knower and the known." The blending of our soul-consciousness with the consciousness of the Universal Over-Soul, and the ensuing freedom from *mayavic* delusion, represent the perceptive task undertaken by the student who would assist his brothers to cross the ocean of existence which divides Reality from *Maya*.

In this effort, the theosophist will seek to "act for and as the Self" hidden in the heart of all beings. A well-known English writer, Mr. Harold Nicolson, in an unusual novel, *Public Faces*, says of one of his characters, that had he been braver, or more inquisitive, he might have learned that any current of events

> can be likened, not to the continuous streaming of a river, but to the more recondite currents of the greater seas. Shifting, discontinuous, submerged, the flux and reflux of these hidden influences veer with wind and tide; nor can the little knowledge of man suffice to foretell the force or destination of such energies.

There is a sobering half-truth in this similitude. Even the freed soul, though he may know the ultimate destination of world energies, acknowledges that "the major and minor *yugas* must be accomplished according to the established order of things," and that he and his colleagues, "borne along on the mighty tide, can only modify and direct some of its minor currents." The truth of the Law of Periodicity has to be assimilated. None the less, the veriest tyro in the Sacred Science, if his heart be unalloyed, may commence to learn the lesson that, high above these tides in the affairs of men, there is a Perceiver who is the One Witness beyond all relativity, the "Maheswara, the Great Lord, the spectator, the admonisher,

the sustainer, the enjoyer, and also the *Paramatma,* the highest soul." Here is the Kingly Yoga. Here is the Path to Reality. "The path is found: make yourself ready to tread it."

For the progressive awakenings of consciousness to the apprehension of Reality are comprehended in the references to "the Path" in esoteric doctrine. The qualifications for treading this path of realization are publicly known, and may be found in such works as *The Voice of the Silence* and *Light on the Path,* to name only two of those available in the contemporary world. But it is doubtful if our modern philosophers who discourse of knowledge and its objects, of the soul of man, and of cosmology generally, will listen to the teachings of an immemorial philosophy, although this, it has been said with truth, "is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life."

Universal Phantasy

Has not a deeper meditation taught certain of every climate and age, that the WHERE and WHEN, so mysteriously inseparable from all our thoughts, are but superficial terrestrial adhesions to thought; that the Seer may discern them where they mount up out of the celestial EVERYWHERE AND FOREVER: have not all nations conceived their God as Omnipresent and Eternal; as existing in a universal HERE, an everlasting Now? Think well, thou too wilt find that Space is but a mode of our human Sense, so likewise Time; there *is* no Space and no Time: We are—we know not what; light-sparkles floating in the aether of Deity!

So that this so solid-seeming World, after all, were but an air-image, our ME the only reality: and Nature, with its thousandfold production and destruction, but the reflex of our own inward Force, the "phantasy of our Dream"; or what the Earth-Spirit in *Faust* names it, *the living visible Garment of God.*—THOMAS CARLYLE

The profoundest and most transcendental speculations of the ancient metaphysicians are all based on that great principle—*illusion* of the senses. We all live under the powerful dominion of phantasy. Alone the highest and invisible *originals* emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections; more or less correct, and ever dependent on the physical and mental organization of the person who beholds them. —H.P.B.

ON THE LOOKOUT

New High in Crime

According to the Uniform Crime Reports of the Federal Bureau of Investigation, the increase of crime in 1945 in the United States was the greatest in the fifteen-year period since the F.B.I. began tabulating nationwide crime statistics. A survey of arrest records disclosed that 21 per cent of all arrests last year were of persons under 21 years of age. Arrests of girls under 21 increased 109 per cent over the last peacetime year of 1941, while arrests of males under 21 decreased 7 per cent.

These impersonal but horrifying facts have been variously illustrated by recent magazine articles on the post-war rise in juvenile delinquency. Bradford Chambers, in *American Mercury* for April, describes the juvenile gangs of New York City, of which, he says, there are roughly 75 in upper Manhattan alone. All these gangs take part in "periodic conflicts," which are generally precipitated by the economic competition of racial groups.

> In borderline neighborhoods [Mr. Chambers writes] situated between segregated communities of race, creed or nationality, the whole community pattern is destructive. Fear, suspicion, and antagonism of the adjoining district prevails. In this emotionally overcharged atmosphere, the gang provides its members with a sense of security and excitement. This is what the boys would tell you:
>
> "You gotta have tough gangs where we hang out. They give a guy protection. It's just smarter for your health to belong, that's all."
>
> And they have learned from their parents the nature of the enemy against which they must protect themselves. Over and over again boys have told me the same story of employers lowering salaries in the knowledge that Negroes will work for less. . . .
>
> Such attitudes lead to racial conflict with whites and Negroes pitted against each other. In uptown Manhattan, however, within the segregated Harlem slums, non-racial fighting is also common. Here Negro gangs fight Negro gangs and Puerto Rican gangs fight Puerto Rican gangs. But non-racial fighting also grows out of discrimination and frustrations; colored youth find an outlet for their pent-up frustrations in open aggression against their own kind.

"Incipient Fascism"

The boys in these gangs are acquiring souvenir weapons from returning veterans, and even manufacture crude homemade pistols from metal tubing. The gangs are organized by natural leaders

and include both sexes. Ages run from 11 to 17 years. Despite actual deaths from gang wars, city officials and social work agencies tend to ignore their existence, and police control is ineffectual. According to Mr. Chambers, there is no solution for the problem of urban gang wars, short of eliminating unemployment, racial discrimination and slums. He sees in this manifestation an ugly evolution which it would be euphemistic to describe merely as "juvenile delinquency." These boys, he says, "are repeating the same social pattern which started Hitler and Mussolini on the road to power."

> With their substitution of a cohesive group loyalty for a larger social responsibility, their joy in fighting for its own sake, and their minority persecution, the conflict gangs are danger signals of an incipient fascism in American life.

Causes of Irresponsibility

Confronted with social situations of this sort—and they are numerous today in America—the average citizen is completely impotent. He hasn't the slightest idea of what ought to be done. The familiar approach to social conflicts and maladjustments is institutional: we expect some "organization," either governmental or private, to take over such problems, and when they fail to do so, Americans are simply indignant. The idea of collective personal responsibility for the massive disasters of our time has little currency in the moral tradition of the West, which has been erected on the foundations of Christian theology. Christians habitually place the blame for their troubles on some outside power—the personal devil theory of evil—and expect relief to come through a similar agency—the vicarious atonement of a savior or the intervening hand of God. Social theory develops from similar assumptions. Earthly salvation lies with the social agencies of the State, with political leaders, or scientific sociologists. The average citizen, by his own definition, is largely irresponsible. And he is encouraged in this view by politicians whose campaigns are largely devoted to finding scapegoats—generally foreign "isms," or opposing candidates for office—on whom to blame the spreading disorders of the twentieth century.

Institutional Palliatives

The immediate causes of youthful gang wars undoubtedly include the environment of the slums, racial discrimination and the menace of unemployment, but the fundamental causes all spring from popu-

lar attitudes of mind which permit periodic unemployment, race prejudice and slum conditions to be major characteristics of Western civilization. These attitudes arise from the ideas of self, of law and of human purpose which dominate the moral choices of Western peoples, and which result in social injustice and the ferocious selfishness so dismaying to altruists and reformers. The cumulative karmic harvest of these basic attitudes is revealed in the statistics of crime published by the F.B.I., in the increase of alcoholism, in the growing war between capital and labor, and, most of all, in the grim portents of the international scene. Still we place our trust in an "institutional" solution, demanding a more effective world organization, an international police force, political reforms at home, more efficient and less corrupt courts and bigger and better prisons, failing to realize that institutions cannot, in the nature of things, compensate for the moral irresponsibility of the people at large, but will inevitably become infected with the apathy of the population they are created to serve. There is literally no substitute for individual responsibility, individual initiative, individual reform. All the suffering world awaits recognition of this truth by the people of the United States and the other Western nations. There will be no peace, no prosperity, no happiness or social progress until it comes about.

Trend to Self-Destruction

The inability of the West to cope with the forces of disaster, magnified and accelerated by the effects of war, is reflected in the post-war suicide rate. After the first world war, suicides declined for two years, reflecting, it may be supposed, a sense of security brought by the hope that now, at last, the foundations for a peaceful world had been laid. In 1921, however, the rate of suicides increased sharply, then remained level for about five years, after which the upward trend was resumed until the early 1930's. Present trends are described by the April *Statistical Bulletin* of the Metropolitan Life Insurance Company:

> The increase in suicide has been much more pronounced among men than among women. Comparing the first quarter of 1946 with the same period of the year before, we find that the rate among white male policy holders has risen from 7.9 to 12.0 per 100,000, or a little more than 50 per cent. Among white females the increase was only a shade over 10 per cent. . . . Undoubtedly, some of the rise is attributable to the sharp cutback in industrial activity and the consequent reduction in employment. Part of the upturn probably stems from the difficulties of adjusting to civilian life of men released from

> the armed forces. Economic and psychological factors always play a large role in determining the level of the suicide rate. . . . To counteract this tendency, the social and welfare agencies should intensify their efforts to help individuals solve their personal difficulties in a rational way instead of resorting to despair.

Again, the institutional approach is recommended. Not "social and welfare agencies," but philosophy that provides a rational explanation of things, is the need of the despairing people who contemplate suicide. The frustrations which drive men to destroy themselves are not in events, but in human failure to understand them. Karma and Reincarnation are the keys.

Hypnotism for "Entertainment"

"Show business" hypnotism is the course studied at the Institute of Applied Hypnology in New York City, a school of practical hypnosis headed by one Clark Bellows, styled Doctor of Metaphysics. The picture magazine, *Look,* for May 28, devotes five full pages to hypnotic demonstrations carried on under Dr. Bellows' tutelage. Most of his students, *Look* says, "have proved the Bellows theory that anyone can learn hypnotism in a few lessons." They are taught "hypnotism, autosuggestion (self-hypnosis) and showmanship." Photographs accompanying the brief text of this article show various hypnotic exploits, illustrating induced imperviousness to pain, the rigidity of the human form when the subject is in deep catalepsy, and the ridiculous actions a hypnotized person will perform at the suggestion of the hypnotizer.

As in nearly every popular account of hypnotic phenomena, *Look* tells its readers that verbal suggestion can never "make a person do anything that conflicts with his basic moral code." Nowhere in the article is there the slightest indication that there is any possible danger in submitting to hypnosis. The students, it is related, include teachers, salesmen and housewives, most of whom are studying to be "home entertainers." Doubtless most of them think of hypnotism as a glamorous avocation with which they plan to impress their friends and dissipate the ennui of modern life. The idea that the indulgence of their newly-acquired art may start some innocent victim down the steep declivity of moral ruin would probably be rejected indignantly, yet, according to Theosophy, that is the fate of the confirmed hypnotic subject. H. P. Blavatsky wrote:

> The amateur hypnotists of Science dig with their own hands the graves of many a man's and woman's intellect; they enslave and paralyze freewill in their "subjects," turn immortal men into soulless,

> irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic.

CRIME THROUGH HYPNOTISM

Scientists, she says, who instruct irresponsible persons in hypnotism, become, morally, the confederate of every crime committed by this means. The assertion by modern hypnotists that no subject can be made to commit a crime or act against his own moral code has been effectively disproved by one of the more candid investigators. George H. Estabrooks, in *Hypnotism* (Dutton, 1944), devotes chapters of his book to the criminal uses of hypnotism and points out that the U. S. Federal Bureau of Investigation is well acquainted with the possibilities in this field. Dr. Estabrooks makes it quite clear that there are cases in which persons may be hypnotized against their will, and in some instances without any knowledge of the fact. For example, "good subjects" in ordinary sleep may be transferred by a skilled operator into hypnotic trance and then subjected to suggestion. As this expert shows, there is hardly a limit to the opportunity for crime and immorality through misuse of the power of hypnotic suggestion. And every subject in whom the hypnotic condition is induced, whether under the care of a doctor, or the influence of a friend in what is apparently a harmless parlor entertainment, or by a professional on the stage, has been led a long step down the path of psychic passivity and susceptibility to evil influence. A careful reading of the pamphlet, *Hypnotism—a Psychic Malpractice,* is suggested to readers who wish to know the facts about this form of modern sorcery.

THE BEST CELLAR IN COLORADO

Digging a 12-foot-deep vegetable cellar for his ranch in the Colorado Rockies back in 1937, Tom Kenny had reached a 10-foot depth when his shovel encountered a hard object. *Westways* for February tells what he found:

> Clearing the dirt away with his hands he was surprised to find that he had uncovered several squares of what appeared to be tile. Further uncovering revealed more tile laid in nearly uniform five-inch squares. The entire expanse of the cellar floor was then cleared of earth and it was found that this tile extended over all of it.

The tiles were the color of sandstone, very hard, and joined by a putty-like mortar. Attracted by news of the discovery, a Chicago

archaeologist visited the Kenny ranch. After days of investigation he decided, other experts agreeing, that—

> the tile was laid somewhere between 25,000 and 80,000 years ago. The glacial material overlying the valley at the cellar depth told them that. But who laid the floor? . . . and why? . . . and whence came the artisans? . . . and where did they go? . . . and what was their fate? These were questions without answers.

Science Versus Fact

A month later a London archaeologist was brought from his work in Egypt to examine the tile. Days of exploration proved that there was no possibility of a trick. The mortar was examined chemically. No earth in the region was similar. The final verdict of the man from Egypt was this:

> Gentlemen, we have here an improbable possibility. This tile was laid many thousands of years ago, before the glacial action covered this valley with its deep carpet of earth. Human knowledge to this date tells me this tile could not have been laid by man. Therefore, it must have been laid through pressure and chemical action.

There the matter has rested, Tom Kenny's outraged protests to the contrary. "Human science" had ruled that the actual was impossible. The perfect floor of tile in Plateau Valley, on the western slope of the Colorado Rockies, could not have been constructed by human beings because anthropology asserts there were no men to do it in that remote geological epoch. The tiles have been consigned to the somewhat crowded scientific oblivion where also rest the Hubbard discovery of petrified giants in the Grand Canyon of Arizona (Theosophy xii, 377), the Carson City giant prints, and other evidences of ancient man in the Western World. A lengthy Theosophical book of the "damned facts" could be compiled from such rejected evidence of the antiquity of man, all pointing to the reality of an ancient Atlantean civilization of high cultural attainment, from which various colonies spread over the American continents. It remains to be seen how long the circumscribed chronology of scientific materialism will continue to blight the progress of modern anthropology with its prohibition of such facts from serious scientific consideration.

"Bedlam, 1946"

The ephemeral nature of "scientific progress" is again demonstrated by the wide abyss which separates modern psychiatric knowledge from its practical applications in the mental hospitals of the

United States. To turn from the learned discussions of treatment of the mentally ill that may be read in current psychiatric journals to the appalling record of public institutions for the care of the insane brings home the realization that scientific knowledge is not enough. "Bedlam, 1946," in *Life* for May 6, describes present-day conditions in such hospitals as Byberry, in Philadelphia, presenting a picture in many ways reminiscent of London's Bedlam in the eighteenth century—where patients were kept in cages and even exhibited for a small fee. Albert Q. Maisel, author of the article, says:

> State after state has allowed its institutions for the care and cure of the mentally sick to degenerate into little more than concentration camps on the Belsen pattern. Court and grand-jury records document scores of deaths of patients following beatings by attendants. . . . Yet beatings and murders are hardly the most significant of the indignities we have heaped upon most of the 400,000 guiltless patient-prisoners of over 180 state mental institutions.

The best scientific techniques in the world are wasted where simple humanity is lacking, where public apathy allows neglect of the helpless to become the rule rather than the exception. Fortunately, reforms are on the way, largely as a result of the carefully-compiled reports of some 3,000 conscientious objectors, employed by the hospitals for the duration of the war, under the direction of Selective Service. Real progress has already been made at the Cleveland State Hospital in Ohio, but a few reformers can only make a beginning. Public opinion in other communities must be aroused to establish and maintain higher standards in the care of the insane.

Army Opinion

Under the heading, "An Educational Failure," *School and Society* for March 30 reviews the published findings of a survey of the opinions of American troops in Germany. The conclusions are presented as "a sad commentary on the failure of American schools and colleges to teach our youth the meaning of democracy, the nature of the world we live in, and the essential values in decent human relations." The survey disclosed in summary:

> Fifty-one per cent of the polled troops said they believe Hitler did Germany a lot of "good" prior to 1939. Twenty-one per cent said they believe that the Germans, under Hitler, had "good reasons" for the persecution of the Jews, while another 10 per cent were undecided on the matter of German anti-Semitism. In other words, 31 per cent either approve or condone the bestial persecution practiced on the Jews by the Germans. . . .

The report goes on, creating an appalling picture of the mentality and moral views of a large proportion of the men questioned. The *School and Society* writer, Prof. Frank S. Freeman of Cornell University, re-interprets the results of the investigation and states the prevailing attitudes of these troops as follows:

> That temporary material "good" is justifiable regardless of how its attainment might degrade the person.
>
> That the means of attaining ends are of secondary or of no consequence.
>
> That a ruthless dictatorship by a mob of sadists should be accepted.
>
> That murder, torture, and expropriation of minorities should be accepted as part of a way of life.
>
> That a continuation of medieval religious inquisitions is warranted.
>
> That war is justified as a method of settling disputes and of satisfying a nation's lust for aggression and power at the expense of its weak neighbors. . . .

Diagnosis of Education

Respecting the quality and influence of American education, Prof. Freeman finds:

> That ignorance and its ally, bigotry, dominate the thinking of a very appreciable segment of our youth.
>
> That many of our population are not developing, through formal or informal education, those values that are essential in truly democratic living.
>
> That this educational failure has serious implications not only for our international relations, but for the solution of our domestic problems as well.

School and Society is to be congratulated for its courage in printing these ugly facts, together with Prof. Freeman's recommendation that social scientists devote themselves "to discovering just what values are being consciously or unconsciously inculcated in our youth." But if research in this direction should be pursued, and serious analysis result, the conclusions would obviously be so unpopular as to prevent their publication. The survey of army opinion is basically an indictment of both Christianity and scientific materialism, the twin authorities of Western civilization. We have for so long disregarded the immoral consequences of both, that this revelation of their influence upon our own youth comes as an unwelcome disclosure of a trend which in Europe had developed to the stage of a mature psychosis, ending in a great totalitarian revolution. The seeds of the same "revolt of the masses" exist in America, also, and should they be nurtured by the conditions which accompanied

their evil flowering abroad, they cannot fail to blossom in the United States. The worst policy that America can pursue, in the face of these facts, is to continue to ignore them until they multiply to power as they did in Europe.

"CONSPIRACY OF SILENCE"

Fortunately, a few honest men are speaking out. Last December, a Navy Chaplain declared that war had taught him "the depths to which men's souls may descend," and spoke publicly on the bitter race hate he found among American sailors. An account of his experiences appeared in the New York *Post* for Dec. 15, 1945:

> Breaking what he labeled a "conspiracy of silence" to "say nothing but good of the man in uniform," . . . Lt. Comdr. Harvey Swanson, USNR, of Lancaster, Pa., veteran of five Pacific theatre invasions, reiterated charges . . . that intolerance was so deep-set [that] Negro sailors were segregated and those of Jewish faith concealed the fact. . . . "The men themselves showed sufficient racial hatred so that our Negro sailors had to be denied some of their rightful prerogatives and were segregated to avoid dangerous and bitter fighting. Half the Jewish men on our ship chose to keep their Jewish identity secret because they saw how those who were known Jews were treated," he declared. . . .
>
> Chaplain Swanson, of Unitarian faith, declared . . . enlisted men were guilty of "the most bitter forms of race hatred." . . . "we close our eyes to the one thing that no amount of raised wages or even the guarantee of peace will solve . . . the moral rottenness, deep-seated, dangerous, widespread, still on the increase, and covered with a conspiracy of silence that I for one can no longer condone."

CAUSES OF PREJUDICE

Apparently, "Brotherhood Week" and teaching "tolerance" in the public schools are not enough. Nor is the Army, as such, to be especially condemned, except as a social form which deprives men of individual responsibility and emphasizes attitudes of destructiveness and hate. The roots of religious and race prejudice must be sought in the cultural soil of life in the United States—in the tradition of white superiority inherited from the epoch of human slavery in the southern states, and the conception of exclusive salvation which centuries of Christianity has ingrained in the minds of Western peoples. Only an uprooting of these basic causes, through the establishment of a philosophic conception of the human soul, and a rational explanation of the differences among men, will remove or even diminish the vicious prejudice and hate which are becoming typical of the American scene.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND	Keizersgracht 411
BANGALORE CITY, INDIA	15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA	51 Mahatma Gandhi Road
HOLLYWOOD (28), CALIFORNIA	1631 Cherokee Avenue
LONDON (W. 1), ENGLAND	17 Great Cumberland Place
LONDON, ONTARIO, CANADA	424 Richmond Street
LOS ANGELES (7), CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22)	22 East Sixtieth Street
PARIS (6), FRANCE	44 Rue de Rennes
PHILADELPHIA (3), PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	32 North Central Avenue
SACRAMENTO (16), CALIFORNIA	720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA	505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA	860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (6), D. C.	709 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	1.50
LETTERS THAT HAVE HELPED ME, new and enlarged Edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, for Parents and Teachers	.25
NO MAN'S LAND	.25
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.50
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25

Prices subject to change without notice

Correspondence invited regarding any Theosophical writings

Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York